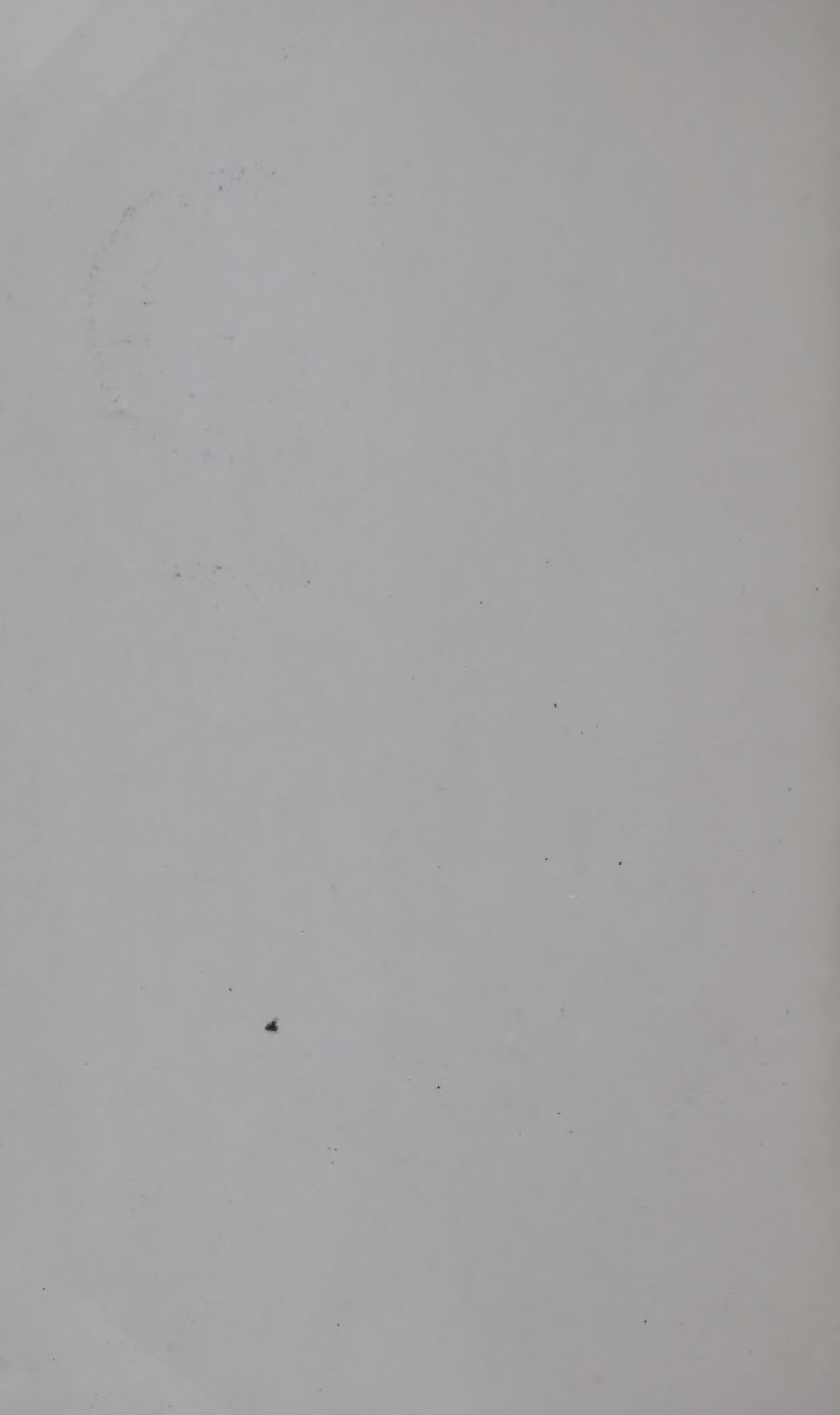


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Manohar Chhajey.

# A Study of Man

by

S. K. DAS



*Published By* S. N. Kumblath,

Secretary,

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Poona.**

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## PREFACE.

This book is written without any acrimony either for individuals or institutions or religions and is the outcome of the somewhat "Utopian" anxiety to generate a society of humanity in the entire world without distinction of country, caste, colour, creed or class where the individual man is helped to realise the SELF.

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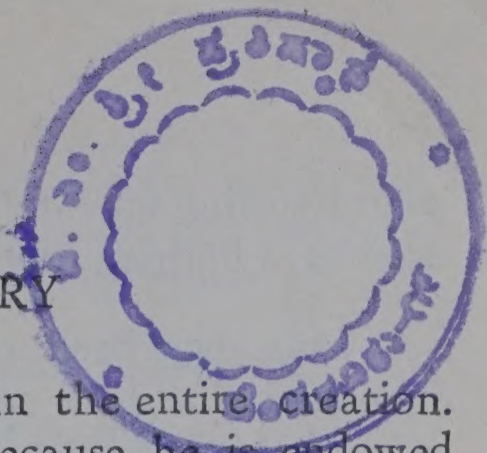
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## INTRODUCTORY



Man is the only vertical being in the entire creation. He is superior to all other beings because he is endowed with the intellect. On account of his intellect he has conquered the earth, the sea, the air; subordinated all other animals and conquered many of the diseases. To-day, there is the cinema, radio, television, penicillin drugs, sulphonamide drugs, antibiotics and plastic surgery; there is the atom-bomb, the H-bomb, the I.C.B.M.; he is well on his way to reach the moon; outer space is being investigated. He has made remarkable progress in the realm of science. Science is the search for truth in the objects of the outer world. Man is certainly living today in an advanced age of science with many amenities of life which were unknown to his ancestors. The progress in science and the achievements of man in the political and economic field are the result of his intellect—the thinking power.

It is paradoxical to find that there is absolutely no happiness at all in this world today. Looking around us, the panorama is seen of two world wars which changed the entire map of the world, the rise and fall of powers, dividing the world into two camps, all systems of government having failed to make man happy. Hiroshima and Nagasaki, the Korean situation, the Berlin situation, the Congo situation, border problem, language problem, the food problem, the population problem, the weather problem, all come one after the other. Just as one wave comes after another and there will be no time when there is no wave, even so, when one problem is solved another problem crops up. The problems are in the outer world. Many problems have been solved by

man by using his intellect which developed in the form of science, administration, economics, politics etc.

Man has been trying to get happiness from time immemorial and till now he remains unhappy. Intelligent men of olden days caught up on another device, religion and philosophy. When the police and the magistracy could not put down all crimes, the fear of religion restrained man from evil to some extent. Today, all religions and philosophies stand failed.

The failure of science, politics, economics and the utter failure of all religions and all philosophies is a proved fact today, because the entire world is living under fear of total destruction, from the social and national standpoint and every individual is extremely unhappy either from the financial, matrimonial, health etc. standpoints. Man stands above all other beings because of his intellect which is the machinery to think and if every man is even today unhappy, that means the thinking machinery has not been used to think in the proper way. Man once thought the atom could not be split up; later it has been. Once man believed in the divine right of kings, later he executed kings and gave the sovereignty to the common man. Kingship in France was replaced by democracy, only to bring back kingship, again to democracy and again to autocracy.

Once the simple village life and then industrialisation due to inventions of machines and the many evils—men flocking into cities and the rich man becoming richer, then to remedy these evils, communism, socialism etc. were tried, no system having brought happiness. Kingship, oligarchy, republic, democracy, dictatorship, federalism all stand failed. Capitalism and communism stand failed. The man who does not know science and the greatest

scientist, the poor man and the rich man, are equally unhappy. The religious man and the saint and the philosopher and the sage are as miserable as the criminal.

*Has The Thinking Man Thought Rightly?*

### **Man Will Rather Die Than Think.**

The crowd mentality is in the most educated man as well as in the meanest man in the street. A huge crowd was seen one fine morning in London. The reason : a cow running. If two mischievous boys in a high school point their fingers at a point in the empty sky, all the other boys would gather round them and then the two boys can escape to a convenient spot and laugh at the huge crowd of boys looking at the sky in all seriousness.

All the disasters and unhappiness in the world are because man refuses to think silently and instead, tries to do a thing which thousand others do. The reason: a large number of people do it. Therefore it must be right. A few people like Socrates, the Buddha, the Christ, the sages of India had thought correctly. This world would not allow truth if it is differing from the way in which they have heard it or the way in which they are believing it. Therefore Socrates was poisoned, Christ was crucified, Gandhi was shot down etc. This is a world where utter truth is unwelcome. This is also a world where one in a million will only have the patience to think, all others following the crowd.

Man wants physical happiness, intellectual happiness and spiritual happiness. Things like food, money, cloth, houses, motor cars, radio, etc. can only satisfy bodily wants. Reading and cultural activities will satisfy the intellect. Even if the entire country is too full of food and cloth and houses etc. man cannot be happy because diseases etc. will

come. Even if the whole country is full of hospitals, man cannot be happy because death of the near and dear etc. will happen. When man gets into calamities which cannot be set right by the known sciences he opens his eyes to a superior power, thinks that HE is the cause and HE can do things which normal human beings cannot do; he builds homes for that being and tries to please Him by prayers etc. Thus started various religions. Even if the whole country is full of temples and churches and mosques and synagogues etc. still man will remain unhappy. In all countries in the whole world today, there are churches and prayers, there is preaching; there is pilgrimage; there are libraries containing millions of volumes on religions and philosophy. Still man is unhappy.

So the path to happiness must be something other than all the above.

All religions contain more or less the same ethical codes. But all religions are conflicting with one another. There cannot be difference in the ultimate truth. All philosophies are conflicting with one another. So the ultimate truth must be above all religions, above all philosophies and above all material sciences.

There is an inherent fault in all human beings. This fault is extremely difficult to remedy. The fault is that each man thinks that his action is right and all others acting differently from him are wrong. Each man thinks that the kind of food he takes is the best e. g. the vegetarian thinks that non-vegetarian food is bad. Each man thinks that his way of dressing is the best and all other ways of dressing are inferior. Each man thinks that his language is the best and the other languages are inferior. Each man thinks that his country is the best and all the other countries are inferior; each man thinks that his

religion is the best and all other religions are wrong. The Hindu thinks the Christians and Muslims are wrong. The Christians think that Muslims etc. are bad. The Indian thinks that India is the best country. The African thinks that Africa is the best country. The Socialist thinks that socialism is the best order of society. The Communist thinks that communism is the best order of society and so on. The man who speaks Hindi cannot tolerate a man speaking another language.

All countries are intended for human beings to live. No country is superior or inferior. All languages are to express ideas. No language is superior or inferior. All religions and philosophies are to elevate man from the lower plane to a higher plane. No religion or philosophy is superior or inferior.

An Indian working for India and not for the world is wrong. A Hindu trying to elevate Hindus only and not Christians and Parsees etc. is wrong. Worse still is consolidation of Hinduism at the expense of the Christian brother or the Islam brother. Equally worse will be the upliftment of India at the expense of Afghanistan or Africa. Nature's rain falls equally on the Hindu, the Christian, the Parsee etc. The sun shines on the Hindu, the Christian etc.; the sun shines on India, Africa, Europe, America and Australia. A good music pleases all men irrespective of his caste, his creed, his country. All men want happiness and no man is happy,

We have seen before that the material acquisitions of wealth are only transitory. They cannot give lasting happiness. For man to be happy he has to look after the bodily comforts. This is true of the saint and the sage and the philosopher and the common man. All have to take food and protect themselves from the weather. This is

where all religions and philosophies have utterly failed today. There are miserable starving Hindus. So no Hindu can say that Hinduism is the best religion or for that matter, a religion even. There are miserable starving christians, ailing christians. So no Christian can say that Christianity is the best religion or a religion even. The religious man is satisfied with building churches and temples, mosques etc.; he is appointing the priestly class who theoretically explains the nature of the Supreme Being whom he does not know. The priestcraft in every religion has commercialised religious principles, religious institutions, religious customs etc. The priest points the way to heaven to all others without himself moving one centimetre towards it. The rich Hindu, the rich Christian, the rich Muslim close their eyes, on the poor Hindu, on the poor Christian, on the poor Muslim etc. As long as food, cloth, and accommodation are not provided to all, religion cannot reach all. I am hungry and a religious sermon is going on in my town. I will go in the direction where I will get food and not to hear the sermon. Those who have taken food can preach and also hear the preaching. If, of course, the preacher or his pious followers will give me food, I will join them. So a prior necessity for all human beings is food and secondarily, only religion and philosophy.

A political and economic set up which provides only food and other material comforts etc. must also be a greater failure because these material comforts which every citizen of that country gets, is only as long as the man lives. There is no insurance against death or a future existence.

For bliss or unbroken happiness, both material upliftment and spiritual upliftment are equally necessary. Any system which pays importance to the one, ignoring the other, must fail to bring about the highest happiness.

The task of providing food and other material comforts can be successfully done only by a world government whether it is a democracy or otherwise, because the entire food resources of the world, the entire coal and fuel and hydro—electric and other power resources of the world etc can be pooled and commanded only by such a World Government, where America, India, Russia, China and all nations of the world will be federal units. The greatest thinkers of the world are agreed on this point and have been for the last few years at least voicing out at the academic level. The world has to choose between a world government for existence or an inevitable destruction.

Material happiness is very necessary but is the lowest. Intellectual happiness is superior. Spiritual happiness is superiormost. But we cannot have the superiormost without the other two. The other two will not satisfy man. Therefore the superiormost spiritual happiness must be achieved at any cost. This is the purpose of human existence.

The aeroplane is modelled after the flying bird. All human success has been the result of imitating Nature. Nature's action is always cataclysmic, sudden and on an enormous scale. If ten acres of ground are scorched by the sun, if we pour water pot by pot we cannot wet the land. When the tenth pot is wetting a spot, the spot wetted by the first pot is dried up again. As we go on wetting little by little all the previous spots get dried up again. Whereas, if a heavy rain falls for two hours the whole of the ground is wetted. So it must be a quick and mighty action on a huge scale if we are to achieve anything. The crossing of a brook decides the conquest of an empire.

Mighty events turn on a straw. Quick and mighty actions succeed. All the conquests in the battles in the

world are by a crushing defeat of the enemy. If portions of the enemy are unattacked, they will gather strength.

Man is not merely a biological being carrying on the metabolical activities, only to be decomposed after death into the chemical elements like sulphur, phosphorus, carbon, etc. Man has got a body made of chemical elements. In the body are fixed, the five organs of perception—the eye, the ear, the nose, the tongue and the skin and also the five organs of action—the hands, the legs, the speech, the excretory organ and reproductive organ. The five organs of perception and the five organs of action have no direct connection except through the mind. The body of a dead man is also having all these ten organs. But he does not react because the breathing process is absent in the dead man. So the living man has activity because of the breathing system. But then the sleeping man does not smell a rose flower kept near him. So, for activity, the mind is necessary. Thus, the essential factor in man is the mind.

### **The Human Mind**

The mind of man according to its particular function at a particular time is called the mind, the intellect, the egoity or I-ness, and the mind stuff. Just as the ocean is water, the wave is water, the foam is water, the spray is water, the mind and the intellect and the egoity are all modifications of the mindstuff. These (the five organs of perception, the five organs of action, the five breaths and the four internal organs, mind, intellect egoity and mindstuff) are the nineteen organs in the human body which gives an experience to man.

In the outer world, there are many objects. The stimuli (form, sound, touch, smell, taste) attach themselves to the objects. When we see a snake, the form of

the snake enters the eye, is transmitted to the mind, the mind receives it and transmits it to the intellect. The intellect cognizes it as a snake, becomes aware of the danger, thinks of the method to escape and makes the decision to run away. The intellect gives the verdict to the mind, the mind gives the order to the muscles of the leg and the legs run away. Similarly, man reacts with the other four stimuli. The stimuli contained in the objects of the world act upon man first and then man reacts to them. This is how man has all his experiences.

The life of a man, means the totality of his experience. Man is placed in an environment which we normally call the outer world of objects. These objects comprise (1) other human beings and animals and plants, which are all living beings (2) inanimate objects like stones, oceans, mountains, sun, stars etc.

Man wants to crowd his memory with innumerable facts. He wants to know what is in the sun and what is in the outer space and what is happening six miles below the ocean and so on. He wants to know how creation happened, who is the creator and why he created etc. BUT HE NEVER WANTS TO KNOW WHO HE IS.

All studies about creation and the creator form the object which is the thing known. The subject, the knower, is man. *The greatest study of man is man.* The objective study is made by the largest number of men. Only one in a million makes the subjective study and out of million such people one or two really comes to know the subject.

The outer world of objects is called the phenomenal world. We shall now try to analyse the world. The world consists of objects and phenomena. The objects are always changing at every instant of time.

If I examine my photos at the ages of 3, 16, 32, 55 all of them are different. The body at the age of two died or changed and the body at the age of 16 was born. But we usually think that we have the same body.

The ocean water comes up as the cloud which changes into rain falling into the stream which falls into the river only to join the sea once again.

The day changes into the night, night into the day, days into the month, months into season, seasons into years. Man is born from the food eaten by the father because the food eaten by the father becomes his blood. Man lives his life with food. Man's body again becomes food after death. Uranium U 238 changes into U 226 when it is radium and which again after radio-activity becomes lead. This change takes place in 7500 millions of years. Potassium changes into Argon and so on. Every thing in the Universe is constantly changing at every instant of time. Behind this phenomenal world of changes there is a constant unchanging factor. We have to see this unity in diversity. The unchanging substratum which is present in everything is responsible for the motion of the sun and the moon, the disintegration of the atoms, and for life and death and everything else.

People generally find fault with the world when they have adverse experiences. The world has ever been a judicious admixture of good and bad to the ordinary man. It gives joy and sorrow, pain and pleasure, heat and cold, victory and defeat and other dual experiences. The unphilosophic mind thinks that the innumerable inventions of science can give us happiness. But they give us only pleasures. Pleasure is for the sense organs. Happiness is a condition of the mind. Pleasure is transitory. It has a beginning and end. It is conditioned by space, time and causation. Happiness is beyond the three categories.

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We falsely imagine that the objects of the outer world contain happiness. A fan gives us pleasure in summer. We hate the same fan in winter. If the fan had the content of happiness in it, it should have continued to give us happiness in winter also. In winter, a woolen blanket gives us pleasure. The same blanket, we throw away in summer. If the blanket had the content of happiness in it, it should have continued to give us pleasure in summer also. A toy gives pleasure when we are infants. But when we are grown up, it does not give us any pleasure. So the pleasure is not in the fan nor in the blanket nor in the toy nor is it contained in any of the objects of the outer world. If we try to secure happiness from the objects of the world by amassing them we must necessarily fail just as we must fail to get an egg out of a gun.

Every man, every animal, every plant, every insect is doing action thinking that the particular action will bring happiness. Even the murderer is killing because he thinks, for the time being, that he will be happy if he kills his opponent. The motive of every action is to secure happiness. The happiness which we are searching and searching is always evading us. No man is ever happy. Happiness is marred by two factors ( 1 ) Desire. (2) Fear.

Desire is insatiable like fire. The more we enjoy a thing the greater the desire to enjoy it again. First money, then a happy married life, then municipal fame, national fame, then the desire to perpetuate the memory after death, these things stage a rapid march before man. When some desire is fulfilled, another comes up and then, yet another. At the time of death, some desire remains unfulfilled.

The second factor marring happiness is fear. Two kinds of fears—(1) The fear of death. Nobody knows where he is going. It is terrible to go to an unknown

place. (2) The fear how I will live till my death and then how my wife and children will live after my death. In the attempt to amass wealth for security of life, man has no time or peace of mind to think where happiness lies.

For happiness, we must know the Ultimate Reality which is the only seat of happiness.

The question arises where is the table in front of us, resting? Answer : The ground. Where is the ground? Answer : On the earth. Where is the earth? Answer : It is in space. Where is the space? Answer : In 'X'. Where is the X? So on, when we enquire, the answer comes that all these are resting on an Ultimate Reality which is the substratum supporting all these. Whether the objects and the phenomenal world are real or false, the substratum must be real.

Man cannot be happy as long as there is the subject-object relationship. We know this very well because even the richest man gets the greatest happiness when he is sleeping. Even the man who is suffering from the excruciating pain of cancer finds happiness in sleep. The murderer and the saint, the miserably indebted man and the financier, the victor and the vanquished, all find happiness in sleep because here, there is neither the experiencing subject nor the object experienced.

Once a man was ordered by a king to keep a flat vessel full of oil on his head and to walk around the city without spilling even a drop of oil. His head was to be cut off if he spilt even one drop of oil and for the purpose a man with a drawn sword was close at his heels. The king had announced that he would go in procession and drums were beaten and trumpets were blown and flags were flying, and thousands of men had gathered on the pavements. The

king only sat in his court and the man, after laboriously wading through the crowd, came back, to the court, without spilling even a drop of oil. The king asked him what he saw on the way. He answered that he saw no one. It was a question of life and death with him. His entire mind was concentrated on the oil on his head. So with wide open eyes he could not see anything. With wide open ears he could not hear anything.

From the above we see that the eye alone cannot see unless the mind is also co-operating with it, and the ear alone cannot hear unless the mind is in it. So the mind is called the Eye of the eye, and the Ear of the ear.

The tight rope walker in the circus is seen by the audience but he cannot see the audience. If he sees, he would fall down. The man shooting at the eyeball of a bird as the target, cannot see the head or the feather of the bird. From these examples we can understand the importance of the mind in man. No activity is possible without the mind acting.

The mind can hold the greatest secret which an iron safe cannot. The mind will travel with speed greater than any known speed. The mind is sustained by one third of the food taken by man.

(A) The mind has four phases.

(1) The mind. (2) The Intellect. (3) The egoity (4) The mindstuff, which have been already described. The mind, intellect and egoism are only modifications of the mind-stuff just as the same man is a father at home, judge in the court and a patient in the hospital.

### **The Ego-The Experiencer In Man**

Suppose I have to see the principal of a college, who is not known to me. When I reach the gate, a tutor tells

me that he is the principal and I accompany him. When the real principal comes or is likely to come within our sight, the tutor who is an imposter will take me round and round as if wishing to show me the college grounds, library etc. so that I may not see the real principal. The tutor will never show me the real principal because the moment the real principal is shown his principalship dies. Therefore he will always take me away from the principal, executing a series of lies. The imposter will be a liar.

Similarly the ego is an imposter, who hides the Ultimate Reality which is an unknown quantity to the generality of men. He comes between the Ultimate Reality and the mind-intellect-body equipments which are matter envelopments which respond to the outer world which is also matter envelopment. The ego poses as the highest Reality and says: "I am born"; "I will die"; "I enjoy"; "I suffer"; "I am clever"; "These are my wife and children"; "This is my property"; "I will improve the world"; "I will start a mission" etc.

If we keep a number of pots of water, there will be reflection of the sun in each pot. When the real sun sets, the reflections vanish. The reflected suns have no existence without the real sun. The reflected suns cannot evaporate a drop of water. The reflected suns have none of the effulgence of the real sun. The little brilliance of the reflected sun is because of the real sun.

Similarly the ego is only a reflection of the Ultimate Reality, in the mind. The ego is as unreal as the reflection in the pot of water. The moment, the reflecting medium of water is thrown away, the reflection ceases to exist. The real sun is not affected by the medium water, or the reflection.

(B) The mind has three states.

(1) The waking state. (2) The dreaming state. (3) The dreamless sleep state. Experiments in modern psychological laboratories have proved that every man has every day these three states. Man cannot go from the waking to the dreamless sleep state unless he passes through the dream state and conversely the sleeping man has necessarily to pass through the dream state to come to the waking state. If the dream is of a sensational nature we will remember it. If it is faint, it would be forgotten. Whether we remember it or not, we are all of us dreaming everyday.

During the waking state, the 5 organs of perception, the 5 organs of action, the mind, intellect, ego, and the mind-stuff, all these fourteen are working. In this state man experiences objects in the outer world either as pain or pleasure. He is conscious of everything else, except himself.

During the dream state, the ten sense organs do not work; only the mind, intellect, the ego and the mind-stuff work. In this state, man experiences objects in the internal world. The mind is said to be internal from the standpoint of the sense organs. If he sees a mountain or a snake, these are very very real to him, and he sees them as external objects. Only when he wakes up, he finds them as internal because there is no external mountain or snake, when he wakes up. The mountain or the snake is not different from the mind. The mind projected the false picture of the mountain.

During the dreamless sleep state of the mind, the mind, the intellect and the ego merge in the mind-stuff and only the mind-stuff exists. In this state, there is no

experiencer or the thing experienced. This is an experienceless state. The other states originate from this state.

The waking and the dream states are characterised by non-apprehension of the Reality and misapprehension of the Reality. In these two states of the mind the ego knows the non-ego; in the dreamless sleep state the ego and the non-ego are both absent and therefore this state is characterised by non-apprehension of the Reality. All the three states are characterised by non-apprehension of the Reality, but there is also misapprehension during the waking and the dream states.

The ego, the experiencer and the non-ego, the thing experienced (the phenomenal world) are simultaneously created by the mind. When the mind sleeps, the ego and the non-ego both disappear together. When the mind wakes up both appear together.

The mind during the dream, projects the false picture of a mountain or an elephant, which are very very true to us as long as we are dreaming. The moment we wake up, the mountain and the elephant are false.

This body and the Universe outside it and all the sciences and technology and all the wisdom contained in all the books are true only during our waking state. The mind, in one of its states, namely the dream state projects the picture of an elephant or a garden which is proved to be false when we wake up. The picture projected by the mind during another state viz. the waking state need not therefore be necessarily true. We must therefore keep this mind as suspect because the mind which played false to us during its dream state can play false to us in a second state also viz. the waking state.

(C) The mind has two characteristics ; projecting real and unreal pictures, and then getting involved in the pictures. **The mind devoid of its impurities is itself the Ultimate Reality.** This is the absolute plane of the realised man. In the relative plane in which we are, where there is the subject-object relationship, the mind is a bundle of predispositions or impressions. When we smoke, the action of smoking produces in us a tendency to smoke again. This is called the reaction produced by smoking. When conditions are favourable, there arises in us the desire to smoke again.

Our having smoked in the past is the action. Our tendency to smoke again is the reaction. The action may be good or bad. But the reaction is invariably bad. These reactions cause ignorance. e. g. The right hand and the left hand are biologically the same. But a large class of men have got a revolting feeling if they eat with the left hand. This is a bad reaction or predisposition. There is nothing wrong in going to a church or a temple. The Reality which is everywhere cannot be absent in the shrine. But to think that the Reality is only in a shrine is a bad predisposition.

The smallest action we do, leaves its impression on the mind. And all such impressions must be eliminated. The totality of the impressions of our past life or lives is so strong that they determine our character, or how a given man, under a given set of circumstances, will act. The petty man is helpless to go against the strong current of impressions, he has to his credit.

(D) The mind is always restless and of a wandering nature. It cannot be concentrated on one thing even for the smallest part of a second.

Man is boasting about his intellect which has made many inventions. Memory is a characteristic of the intellect. We cannot remember what food we took a fortnight back; when we are dreaming of an ocean, our intellect cannot find out that there is no ocean there. Our intellect cannot find out what will happen to us after half an hour. Thus, our intellect is extremely limited.

Not only that all our sense organs are extremely finite in capacity but they are subject to error also. (1) A rope lying in darkness is mistaken for a snake by one man; another takes it to be a garland, a third takes it to be a tressure in the ground, a fourth as a strip of water, a fifth as a stick. (2) Even a scientist will see the mirage in the desert although there is no water there. So an unreal thing can continue to exist. (3) Though we know the sun is stationary, no one can see a sun which is at rest; there is no hemispherical canopy in the sky, though we see it; there is no blue colour in the sky, though we see it. (4) A crystal kept near a red flower will appear as red. (5) If a stick lighted at one end is rotated in a circle, we see a circle of fire.

Illusion is mistaking one thing for another or it is partial knowledge. When we see a rope in the darkness as a snake, the real rope has disappeared to us and we see a snake which is superimposed on the rope. The rope is the real substratum. The superimposition of the false snake is due to the ignorance of the mind. The snake has not come from the external world to sit on the rope, nor is the snake coming out of the rope nor is the rope changing into a snake. When the darkness of ignorance is removed by the light of knowledge, the rope is seen as the rope. The rope did not undergo any change at any time. Before we found the snake, it was a rope.

when we are seeing the snake, it is again the rope ; even after the remarkable discovery, it remains the rope.

The human mind is a conditioned one. The mind has been taught by the mother, father, teacher, by friends, society and books, to believe in various things. These beliefs have drawn a circle around the mind. The mind cannot think outside the circle. It requires very great courage for the mind to break the circle. A religious man is more dangerous than an atheist, because he wants all others to believe in his god.

The Ultimate Reality, the eternal subject, is one without a second. Hence it cannot be compared to anything we have seen in this world. It has been shown that the Ultimate Reality exists. The Ultimate Reality is not a theological dogma, nor is it a mystic experience, but it is a metaphysical or rather a philosophical truth.

To find out the Ultimate Reality, we must take into consideration the totality of human experience namely the waking, the dream, and the deep sleep states of the mind. A partial data of the waking state or of the dream state will only show a partial truth.

If a cat were to think of it, the cat would think of the Ultimate Reality as a big cat with a long tail. A bug would take it as a huge bug. The intelligent man takes it as a man, somewhat similar to him.

The Ultimate Reality on account of its subtlety is an unknown quantity. If we draw on a black board, the map of India and mark on it, river Ganges, there is no water flowing on the board. The line we have drawn is only a symbol to teach us something about a river which is far away.

In algebra, to solve a problem, we put a symbol 'X' and work out the problem. The answer is not X. X is

only a symbol to arrive at the answer. God is also a symbol to arrive at the Ultimate Reality. The concept of God serves a useful purpose to arrive at the Ultimate Reality. God is the creation of the mind.

People say that the body and the phenomenal world are unreal in the sense that they are constantly changing and God the creator of these two is real. THE TEST OF REALITY OF A THING IS ITS CONTINUITY OF EXISTENCE AT ALL TIMES. In other words, the real thing must exist during the waking, the dreaming, and the dreamless sleep states of the mind. The behaviour of the body, the world and the God are alike, because all these are absent in the dreamless sleep state, and the moment we wake up all three come together. One of them cannot be true and the other two false. All the three must be together true or all the three must be together false, just as a hen cannot be cut into two pieces, one piece kept for laying eggs and the other piece to be cooked.

We will see whether the sun is real or not, applying the test that a real thing must exist at all times. Suppose I sleep at 12 noon when the sun is shining in all brilliance. To me, the sun has disappeared. When I wake up, the sun appears. Because the sun disappeared in my sleep it is not real. My friend might come and argue that the sun was there, when I was asleep. I cannot admit his evidence because just as much as the sun was absent in my sleep my friend was also absent. The only reasonable conclusion is that the Sun and the Moon and the Universe are existing not in space planes but in thought planes. When my thoughts subsided in my sleep, the sun was absent.

Because the sun and the Universe are unreal on account of their absence for the duration of my sleep, the creator of the Universe also must be unreal.

The Ultimate Reality exists in all the three states of the mind. One fine morning, when we wake up we say "I slept very well". Who gives this information? During the sleep state all our faculties were absent. The intellect was not there and the memory, with the usual meaning of memory, was not there. The ego who experiences the dreamless sleep is situate in the heart and is one with the Lord of Creation. The Ultimate Reality which is other than all these, is a witness to the sleeping condition and gives the information to the ego when he wakes up that he slept well.

The ego during the waking state, is in conscience and during the dream state, is in subconsciousness and during the sleeping state is in unconscience. All the three are possible because of the Ultimate Reality the consciousness (not conscience). Consciousness is like the sun and conscience, sub-conscience and unconscience are like reflected suns in pots of water.

John goes to sleep and when he wakes up, he is again John and not George. John during the sleep, forgot that he was John and the Ultimate Reality tells him when he wakes up that he is the selfsame John who went to sleep. The Ultimate Reality is pure awareness, illuminating all the states of the ego. Suppose there are three rooms A, B, C. When I am in the room A, I do not know what is happening in the other two rooms, B, C. When I am in the room B, I do not know what is happening in A and C. Similarly when we are in one state, say waking, we do not know the experiences of the other two states. The continuity is provided by the Ultimate Reality which is present in all the three states; that is why we say "I who saw the dream of a tiger and I who slept after that, am now sitting before the table".

The three states of the mind are unreal because they change from one state to another and the Reality cannot change.

Perfect happiness is possible only in non-duality when there is cessation of all actions. Action proceeds from desire in the mind. The desire is translated into the outer world with the help of the organs, which results in action. I desire to build a house. From that time, I have to do innumerable actions to earn enough money and when money is secured, I have to buy cement, timber etc. All these actions I have to do because of the one desire to build a house. For an action, there must be (1) the doer (2) the thing done (3) the doing. The doer is the **Subject** and the thing done is the **Object**. The subject-object relationship ceases in the dreamless sleep state, where we are happy. But this happiness cannot be prolonged because of the mind-stuff, and I come back to the waking state when the day breaks and find innumerable objects. If there is a second thing other than I, the subject, I will either desire it or fear it. In either case, there is unhappiness.

In the foregoing pages, we have seen that there are (1) man, the subject, the knower (2) his environment, the universe. These are the only two truths, if man will courageously speak the truth. This fact cannot be denied by an African or Asian or American or a Hindu or a Christian or a Muslim or a Democrat or a Communist. These two truths are common for all men in the world.

On analysis of (1) the subject, man (2) the object, the Universe :—

(1) The living man has the gross body with the ten gross organs. Inside this, is the knowing man — The ego who has the ten subtle organs + the five breaths + mind.

+intellect. So the ego is having the above seventeen things which are together called the subtle body. Just as a man takes his bag and goes away, at the time of death, the gross body and the gross organs will die and the ego will take his bag containing the seventeen things and leave the body. The ego with the subtle body is known in many religions as the soul. The ego and the seventeen things are all matter which are by themselves inert, incapable of any activity. The dynamism is given by the *self* in man. The self corresponds to the sun and the ego and its bag corresponds to the reflected sun. Just as the reflected sun by itself has no existence without the real sun, the ego and its bag cannot exist without the self. The ego does not know the self.

(2) The Universe consists of living and inanimate things, an infinite number of them. All these can be analysed into matter and energy. Modern science knows that matter consists of atoms. Atom consists of Nucleus and electrons. The number of electrons in an atom gives its distinguishing property. Carbon atom and gold atom are different because of the difference in the number of electrons. By the addition or removal of electrons, to make up the correct number, the atom of any element may be changed into the atom of any other element.

Energy also consists of atoms. Einstein's equation  $E = mc^2$  conclusively proves that matter and energy are one and the same. A large amount of energy condensed becomes matter, and a small speck of matter releases enormous energy. This means, the entire matter and energy of which the Universe is made, reduces to a heap of electrons of fundamental matter. Supporting this fundamental matter, is the Universal Self or the *Self*.

Gross matter is made up of gross atoms and subtle matter is made up of subtle atoms; By the regrouping

of subtle atoms, gross atoms are formed. Thus gross matter will reduce to subtle matter, which in turn reduces to subtle atoms. The subtle atoms mentioned here are millionth sub-divisions of the electrons conceived by our ultra modern scientists.

Analysis of man gives us the self + ( the ego + his 17 things + his gross body which are all a heap of electrons).

Analysis of the Universe gives us the Self + ( A number of things, made up of earth, water, fire, air, ether which is a heap of electrons.).

**In the man**, the gross body and the gross organs as well as the subtle body, are all made out of the earth, water, fire, air and ether which are all a heap of electrons supported by the self.

**In the Universe**, everything reduces to a heap of electrons supported by the Self.

So taking the man and the Universe together, we get, the self + the Self + a heap of electrons.

If we keep a pot anywhere, there will be space inside the pot and there will be space outside the pot. The space inside the pot is small and finite. The space outside, is infinite. When the pot breaks, the finite space and the infinite space are one. It appeared to be divided because of the pot. When a pot is moved about in space, it appears to us that the space in the pot is also moving. But the space never moves. It is only the pot which is moving. Similarly the *self* and *Self* are the same, *self* supports the electrons making up the ego + the mind + the intellect + the five breaths + the ten organs and the gross body. *Self* supports the electrons making up the mountains, oceans, sun, stars etc. Electrons are all the same. Self and Self are one and appear as separate because of the juxtaposition

of the body which gives the false sense of internality and externality.

Thus there is only the Self which is one, which is the support of fundamental matter, a heap of electrons.

Self and fundamental matter are both beginningless.

The Self and matter are entirely different things. The Self is life, eternal, unchanging, the substratum and can exist by itself.

Matter is constantly changing and static. The dynamism is given to the matter by the Self. Matter cannot exist without the support of the Self. Manifestation of matter in diverse forms is because of the one life-giving Self.

The Self is the hidden spirit in the sun, by the power of which the sun shines, but whom the sun does not know.

The same Self is the hidden spirit in darkness, by which the darkness functions, but whom the darkness does not know.

The same Self is the hidden spirit in the wildest animal, the meanest insect, the greatest oak, the smallest grass, by which the animal, the insect, the tree, the grass functions, but whom the animal, the insect, the tree, the grass does not know.

The same Self is the hidden spirit in every man, the Hindu, the Muslim, the Christian, the African, the American, the Australian, the Russian, the Capitalist and the Communist, by the power of which the Hindu, the Muslim, the Christian, the African, the American, the Australian, the Russian, the capitalist, the communist understands and declares that he is a Hindu, he is a Muslim, he is a Christian, he is an African, he is an American, he is an Australian etc., but whom the Hindu, the

Muslim, the Christian etc., do not know. The same Self is the hidden spirit in the saint and the murderer, the sage and the priest, the religious lecturer and the butcher, the missionary and the layman by whose power the saint and the murderer, the sage and the priest, the religious lecturer and the butcher, the missionary and the layman do the respective actions, but whom the saint and the murderer, the sage and the priest do not know and whom the religious lecturer or the butcher, or the missionary or the layman does not know.

The phenomena of the world consists of forms and names. Man can conceive only things with form. Infinity and the Self are mere words to him. There are innumerable things around us. We are conscious of some of these things. We are unconscious of an enormous large number of things. When we utter the name of a thing, we become aware of its form. The name "tree" brings before us the form of the tree and we become aware of it. The name "intestines" brings before us the form of the intestines and we become aware of the intestines.

To become aware of any object, its form must be before us. The form comes from the name of the thing. The Universe consists of phenomena or the interplay of objects which come from the forms which again come from the names. The form and the name of a thing are the same. Names of things come from sound. Hence the phenomenal world depends on sound and originated from sound. River Mississippi and river Ganges lose their form when they reach the ocean. Mississippi and Ganges are both water and appear to us as different because of their respective names and forms. The diversity in the universe disappears when we understand the Self in which there is only unity.

If X says that there are horses in the sun and if Y says that there are no horses in the sun, both are equally correct or equally wrong. If X and Y make their respective statements to an audience, X will find supporters among the audience, Y will also have supporters among the audience. X will argue that the horses in the sun can withstand the sun's temperature and Y will argue that horses will be turned into gases in the sun. There is no way for X to disprove Y's statement, because X has never gone to the sun nor can X take Y and the audience to the sun. Neither X nor Y nor anyone of the audience have ever been to the sun, to talk with authority from **experience**. Likewise, no one can speak anything about the Self unless he has experienced it and then he cannot describe his experience with words. He finds everything one with him and then to talk to whom? Till we experience the Self, we cannot have happiness.

The Self is the eternal subject, the EYE of the Eye of the eye etc; the Self is that which the eye cannot see but by the power of which the eye sees; that which the ear cannot hear but by the power of which the ear hears; the Self is that which the breaths do not keep alive but by the power of which the breaths function; the Self is that which the mind cannot think of but by the power of which the mind thinks. The Self is not what people Call God with his attributes of mercy etc. and whom the people worship in many ways. But the ego thinks that he is the seer, hearer etc. The mind and the intellect are subservient slaves of the ego. The ego who is an imposter will die if the Self is known. To prevent his own death, the ego uses the intellect to go on putting questions about innumerable things other than the Self; the ego uses the mind to go on desiring for innumerable things other than the Self. By this clever

device of doubt and desire the ego prolongs his life. Doubt is a characteristic feature of the mind which itself is the ego and the intellect. Man asks the question, which philosophy is correct, which religion is correct, how the creation came into existence, who created the Universe and so on. If a snake falls into my pocket, if I close my pocket and hold it fast and ask the question "Wherefrom this snake came?" "How did the snake come?"; "Why did it come?" "Is the snake poisonous?"; "Will it bite me?"; "If it bites me, is there a doctor nearabouts?" etc. etc., the snake may bite and I am giving sufficient time for the snake to bite me. If I throw away the snake, the moment I find it in my pocket, I am not interested to ask any question. If my cloth catches fire and if I immediately put it off, there is no danger to me and I have no questions; whereas if I do not extinguish the fire and go on asking the questions "How is it that my cloth is on fire?"; "Who set fire to my cloth?" etc. etc., the fire on my cloth will spread and I will be burned. So wise men say "DO NOT GO ON ASKING QUESTIONS. **Begin practice.**"

In between this Self and the matter vestments come the mind. The self is reflected in the mind. The mind is ignorance and the reflection is the ego. The Ego and the mind are really one and the same. The Ego looks towards the outer world on account of its ignorance and finds joy and sorrow, pain and pleasure in the objects of the outer world. From the beginning of the universe the sun rises and sets with perfect regularity; so do the stars, the moon etc. The evaporation of the waters, rains, seasons, occur rhythmically. The elements and their behaviour, the laws of gravitation etc. remain constant. Even wild animals and reptiles have not degenerated. The Vegetable kingdom produces innumerable flowers and fruits as ever before. The world remains

the same and the world is joy to one man and sorrow to another. The joy and sorrow are not in the world but in the self-assumed subject—the ego. Whereas in the real subject, the Self also, there is no joy and sorrow.

We have already seen that the mind is having the three states, waking, dreaming and sleep states. In the sleep state also there is no joy and sorrow. The king in his dream might see that he is a beggar and experiences sorrow in the dream, and when he wakes up he finds the sorrow was self-imposed. A man might have a full meal in a dream and when he wakes up, he might be really hungry. The beggar might get a purse in a dream and when he wakes up, he has again to beg. All dream experiences are false. The dream is no other than the dreamer's mind. The full meal and the purse are in the dreamer's mind.

The beggar thinks that he is a beggar during the waking state and finds that he has a purse during the dreaming state and he forgets himself during the sleep state. The waking beggar, the dreaming beggar and the sleeping beggar are three different egos. So the apparent egos are different according to the states. But we know the ego is one and the same. The waking ego is fooled in his dream state and the dream ego is not conscious of the waking ego.

Thus, we find the three states are false, the three egos are also false. We have to negate the three states and the three corresponding egos to find out that each one is the eternal subject. Who is to negate? The mind itself who creates this foolery, must negate.

Thus, the yogic practice, the eightfold process of Patanjali, practised by some mystics in India, is not the highest. The Samadhi state induced by the yogin is no

better than the state of sleep or trance. The only difference is that the yogin can induce the samadhi sleep whenever he wants, but the ordinary man cannot sleep whenever he needs. The yogic practice is the highest way to get bliss, to withdraw oneself from the misery of the world. But the mere withdrawal from the world does not do any good whatsoever. For bliss, the Self must be known.

The enquiry method is the only way to realise the Self. The process of enquiry is a process of negating innumerable things which are all non-Self. The yogic practice is a hindrance to self realization because the enquiring mind is exhausted in Samadhi which is dissolution of the mind. The mind itself is the non-Self. The states are also non-Self. The egos are also non-Self. Every thing that exists is Self. So the Self is beyond negation and beyond affirmation. The Self is ultimate reality and the reality can never be negated. Every thing being Self, nothing can be negated.

In the relative plane in which we are, where there is diversity, we must go on negating with the mind. The mind must be made stronger and stronger till it reaches the absolute plane, where there is unity only and from that absolute standpoint nothing can be negated.

All the books, all the lectures, all the instructions in the world are talk about the snake, and not about the rope. No words can express the Self. The mind and intellect cannot reach it. It has to be experienced by other methods, which only a living master, who has experienced it can teach. Such masters are few in this world and those who seek such masters are fewer still.

The self is Existence-Knowledge-Bliss. The Self is pure awareness. The Self in me is not interested in the

pictures projected by my mind during its three states. My Self is quite unrelated to everything else just as the sun is not interested in the reading of the scriptures by one man, and the murder committed by another man. Sun's nature is to give light to both. Even so, the Self is only a witness, giving awareness to the three states of all men.

Self is beyond space, time and causation. Time and space and causation are only in the relative plane. We know a thing in relation to space and time, and all the things that we know must have a cause. We cannot think of a causeless cause. In fact, Self is not the cause of anything at all.

The concept of time depends upon the concept of space. With reference to the motion of something in space, we get the idea of time. In the Self, there is no motion at all, and therefore, it is beyond time; there is no past, present and future in it. The same Self in me which tells me this morning that I slept well, told the Buddha and the Christ and the prehistoric man thousands of years ago, that they also slept well, and the same Self will tell our grand children of the 2 millionth generation, that they also slept well.

The concept of space depends upon the concept of time. We know that the wall of our room is nearer to us than the railway station because there is space between the wall and the railway station. If we travel in the same transport we reach the wall in quicker time and the railway station in more time and therefore there is space in between the wall and the railway station. Had we reached both at the same time, there would have been no space. So the concept of space depends upon the concept of time.

Space and time are both false, because these two disappear in our dreamless sleep state and a reality cannot disappear.

The Self is not the cause of anything. It cannot be the cause of anything, because there is nothing external to it. It has no inside and outside. Creation implies an unsatisfied desire on the part of the Self. So the idea of creation and the creator is a myth. Nothing ever has been created. Nothing ever exists outside the Self. If creation appears to us, it is due to our ignorance of the Ultimate Reality, the Self, just as the ignorant man might see the snake on a rope. When we see the rope, the snake disappears. When we are seeing the snake we naturally ask many questions about the snake, but when we find the rope the entire questions disappear.

The Self has no attributes whatsoever, like colour, smell, length, breadth etc. So it cannot be known by perception or inference. The attributeless Self does not change into the universe with attributes or into the creator with his attributes of mercy etc.

What stands in our way of Self realisation is the ego - the "I" ness and the "mine" ness. The essence of all philosophies and religions which mankind has produced is to give up the "I" and the "mine" in us.

### **The "I" and the "Mine" in us.**

If I build a new house and give it for rent, when the man who is staying in my house drives a nail in the wall I feel the nail is going straight into my heart. But if I sell the house for a fancy price and bank the money thereafter, a thunder might fall on the house and I am not worried. I am worried about the small injury done to the wall as long as the house is mine. But I am

not worried by the injury made by the lightning when it is another man's. If my umbrella gets torn, I am worried about the misfortune that had befallen me. But if I see a shop of umbrellas ablaze on fire, I am in the least worried.

When my son passes the B. Sc. examination, I am so happy as if I myself passed. If my idiot son fails in the examination and other boys cleverer than him also failed, I am not sorry over the failure of more deserving boys, but I make much of the failure of my son and vouch that the questions were all outside the syllabus and my unfortunate son's papers were not valued properly.

This feeling of "Mine" and the feeling that "I am a strong man", "I am a wise man", "I am a clever man", "I am a rich man", "Who else is equal to me", are at the root of all calamities and disasters in the world. King John thought, "I must enjoy even if all the people of England suffer." The result was the Magna Carta, the foundation of democracy in the world. Hitler thought, "I and my country must rule over the whole world". The result was the 2nd World War. The father thinks, "I must command the son". The son, in turn, thinks, "I must be independent".

All philosophies can be summarised in two words "Mine" and "Not mine". The thought "Mine", is binding. The thought "Not mine", is liberation.

All great religions boil down to the elimination of the "I" thought. The moment, the "I" is annihilated, the Self is realised.

There are two ways of eliminating the "I" in us. One is the path of devotion where the "I" is surrendered at the feet of the Lord. One who has completely surrendered, will sit in a place. If rain comes, if hunger comes, if

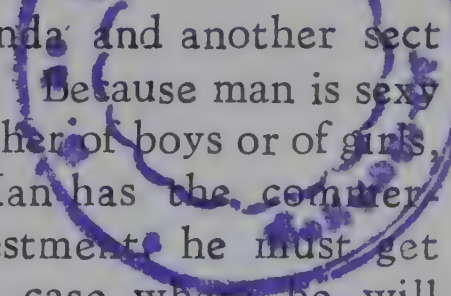
disease comes, if a roaring tiger comes, he will still be thinking of his Lord. He should not pray to the Lord to give him an umbrella, food, medicine etc. The second method is the path of knowledge i. e. to enquire who this "I". The "I" is not the body, not the breath, not the mind, not the intellect etc. and finally come to know that "I" am the Self. The body, the mind, the ego etc. are absent in dreamless sleep. But the Self is present in sleep also because IT tells us, when we wake up, that we slept well.

Both the foregoing methods are one and the same. In the first method, thinking and thinking of the Lord, in the exuberance of the joy, the thinker ultimately forgets himself and becomes one with the Self. The Lord must at no time be thought of, with form. The second method is possible only for those endowed with the sharp intellect, an irresistible quest to attain the Self, a strong dispassion for everything that is non-self, completest control of all organs and mind etc.

We have already said that the "Self" is formless, infinite and without attributes, real and the substratum of everything else. But people in the relative plane, not knowing its nature have tried to know it by innumerable methods.

The commonest method is to think that the Self is a superman i. e. something like a man in form, having qualities somewhat similar to him, but having certain superior qualities and powers which man is not having and sitting somewhere above the clouds like a monarch in places like the heaven, the Kailas, the Vaikunt etc.

Because man is fond of a wife, he thinks that the Self is also having a wife and children. The Christians believe that He has only one child, one sect of Hindus believe that



he has two, the Ganpat and the Skanda and another sect of Hindus believe that he has many. Because man is sexy and he loves to see young faces whether of boys or of girls, he makes pictures of child gods. Man has the commercial attitude and with a small investment he must get greater returns. Therefore to win a case where he will profit 10000, he offers his god 10 and if his god will give 5000, he will give 200 out of it and IF because, god must fulfil his part of the contract first. Man thinks that he can fool his god with small offerings of plantains, coco-nuts etc. *It is the coco-nut of the mind that must be broken.* Man thinks that god can be fooled by shedding tears before him. Every action will be reckoned, of course, in the mind-stuff.

Man builds temples and churches for the god. The original idea of a temple was as a replica of the Self inside the human body which has an outermost sheath of a body and an inner sheath of breath, still inner sheath of mind etc. Corresponding to the sheaths covering the Self, the temple had an outer wall, an inner wall etc. and the sanctum sanctorum inside which is placed the shrine to represent the Self. The Self is unknown and is an unknowable quantity to the generality of men. God is a symbol like X in Algebra. Many stories have been written and spread about this X and avaricious men who took charge of this X, said that X will eat plantains, X should be bathed, X must be dressed, X is fond of music, X should be called ten million times etc. Thus every religion has become a bundle of superstitions and priesthood has pre-eminently succeeded in their lie. Today, from the supreme court judge to the illiterate man, there is no more any necessity to be told that X must be fed etc; everyone believes that X will be pleased with silk cloths, that admission fees to see X are legitimate etc. People from

the south go to see the Banares X, people from the north go southwards to see the Rameswaram X and so on.

To escape from a dream tiger, a dream stone is useful. To go to the M. A. class, passing the matriculation is necessary but we must not go on studying in the matriculation class for 30 years. X and its temples and churches do serve a useful purpose but we must understand the purpose and go beyond. Temples need not be demolished. People who come there should be collected and asked to sit down calmly and instructed about the Self by a competent and well paid instructor who should have in view the destruction of the superstitious customs which are now deep rooted.

Christianity, on the whole, is the commandments of Christ, mixed with traditions, so that the ordinary christian believes and does what the priest says and many poor Christians can be seen waiting in the compound of the clergyman or the missionary in charge, who is inside the air-conditioned bungalow fitted with ultramodern equipments. This is equally true of the Hindu religious chiefs. Several people give 2000, 5000 etc. to get a few drops of water from the Hindu Pope Shankaracharya. **Sanyasin means one who has total renunciation.** A sanyasin would not want even to improve others; he will be revelling in his Self. A sanyasin is not one, with coloured clothes, or one with a long beard or one who carries a shell-made vessel. A sanyasin is not one whose newly adopted name terminates in *ananda*. A sanyasin is not one who sings songs or tells stories or gives lectures or goes about chanting various names of X to please the Self. There are sanyasins today who go about doing palmistry and astrology; dispensing medicines; administering privately aphorisms to achieve

various ends. There are today sanyasins who take pilgrims all over the country as guides and touts. There are sanyasins today who change a stick into a coco-nut or make lozenges out of stones. There are sanyasins to-day who undertake journeys on foot from Cape Comorin to Brindavan to see Krishna, wearing only a tight underwear. There are sanyasins, today who collect money to feed people, to start schools etc. which are definitely the realm of the Government or a layman. And all types of Sanyasins find very large number of followers among all strata of society. **A thousand pities that people have lost their thinking power or refuse to think and load the sanyasins with money only for their blessing with a raised hand.** The sanyasins succeed because people have lost their thinking power. An ordinary sanyasin can make tens of thousands of people to rapidly collect money and buy ghee and pour it into fire or to give the bundle of money to the sanyasin himself !!

Sanyasins start missions, write books about X or Self, and copies are sold like hot cakes, nay, they start magazines for repeat income month by month and even buy their own presses. When pressed for an answer why they do all these, the answer comes "We are missionaries. We want to improve Hinduism, Buddhism etc." Has Krishna improved the World? Has the Christ or the Buddha improved the World? No. The common man and the educated man does not ask the zealous missionary sanyasin why Vasishta the foolish master of the emperor of India did not start a mission? Or why Aswalayana or Pippalada or Agastya did not start missions. Were these master minds of old who produced Upanishats, so foolish as not to see the usefulness of missions or is it that the present sanyasins are wiser?

The Babylonian empire, the Egyptian empire, the Greek empire, the British empire, all perished; the Chaitanya mission, the Brahma Samaj and the Arya Samaj and the theosophical society are breathing their last. With the death of the originator, every ashram perished. In the quick march of time, every thing is swallowed. If a new missionary sanyasin produces something against the experience of history, it must be wonderful. Only a fool will believe in it and thousands of people do believe against the experience of history.

The missionary sanyasin proclaims that he has a newly discovered way to realise the Self, that everything in the world is wrong, that nothing in the world is wrong, that wrong is with the individual and so on. The sanyasin has an irresistible urge to make the people good by speeches through mikes in every town, not forgetting money. No man asks "If you want to do good, why do you collect big money sir? If you are really keen to do good, you can collect the lepers on the pavements and wash them instead of your lectures dissolving in thin air. You can help passengers in railway stations to unload their burden sir." There are a thousand ways of doing good, by visiting the sick in hospitals, by sweeping the streets and cleaning latrines which was done by Gandhiji etc.

The Missionary asserts that dissemination of knowledge is the highest and that he will not stoop to do lesser good. If the sanyasin sees (1) the Self in all, the Self is not in need of being made good, (2) the non-Self in all, the non-Self can never be made good.

A very large number of sanyasins and missionaries are anti-social elements, in so far as they increase the ignorance already in the world, in so far as they exploit the already overtaxed people by way of donations in exchange for

advices. Hinduism was once upon a time divided as followers of the dual, non-dual etc. creeds; once divided as separate castes; once divided in their attachment to particular X's.

Now the Hindus of India are separated as belonging to this mission or that mission. Christianity is also divided into the Catholic mission, the Methodist mission, the Lutheran mission, the seventh day mission and so on.

The Hindu missionary points out the danger of Christian invasion and glee is seen on the Hindu face. The Christian missionary avows that Hindus must at any cost be converted to the true religion. This is equally true of all religions.

The sanyasin says that the character of the individual is lost and that the politician, the economist, the scientist cannot do it but that he will do it if only money is given to his mission.

Today, it is said that there is corruption, bribery, nepotism; there are Labour strikes and indiscipline among the university students, in one country; in another country the complaint is about nuclear piles; in another country inequality among the citizens. The whole world stands divided, nation against nation, society against society, religion against religion, individual against individual, father against son, son against father, Government against a section of people and that section of people against the Government and so on.

The older generation whose tastes are well-formed cannot all be improved. The younger generation cannot be isolated from the society. Yet, the younger generation can certainly be improved (1) By restricting university education to the most brilliant only; by restricting

secondary education etc. according to their capacities and tastes. The university graduate as well as the matriculate, the cobbler and the tailor are all wanted in society equally and there is no superiority or inferiority in the graduate or the painter. After primary education, at every stage, admission to the higher class must be restricted and sorting out and sending to various professional work-shops should be done, so that every citizen will be the most efficient worker in his line and misfit can be avoided. Sex Knowledge must be taught in schools for the age group 9-16. The fetish for languages like Sanskrit and Latin must be shed. All ideas are expressible in all languages. It is not Sanskrit and Vedantic philosophy only that will lead to Self Knowledge or Scientific Knowledge. Girls must be trained to be queens at home and not to fight elections or handle the gun.

(2) Inadvertant and ill-advised travel should be stopped. This means the misadventure of the youngsters of the nation can be stopped.

(3) Movement of people from healthy villages to crowded cities should be stopped by encouraging agriculture, farming, cottage industries and also starting new industries.

(4) Birth control must be insisted by the Government to not more than 2 or 3 children and violators should be heavily punished or in the alternative, people must be educated and must, out of their own good will, do it.

(5) All cinemas, except an infinitesimally small number of them which provoke correct thought and produce real culture, should be stopped as they are (a) making the rich man richer (b) spoiling the health

(c) causing indiscipline. (d) stand in the way of waking up early morning with the sun.

(6) Food and accommodation, old age pension, education of children etc. must be provided to all, by a world government which should also take over nuclear piles.

(7) The world government must have a world language and each nation must have a national language. It is abominable that India's language should be English.

(8) Legislation must be enacted and strict vigilance maintained, to stop huge National wastes such as the burnings done on Deepavali day in India and big fire works etc. 14 lakhs of people go yearly to Sabarimala in Kerala. If each man wastes 10/-, the total waste comes to  $1\frac{1}{2}$  million rupees yearly which can be used for reclaiming waste land and utilized for increasing agricultural productivity to avoid rice scarcity. Nearly ten thousand pilgrims visit Thirupathi everyday. So much of petrol is burnt in transport, to mention only one of a thousand pilgrimage wastes. Instead of seeing the Self inside, each man wastes a lot of money to see a big stone. Huge wastes occur in other festivities like marriage etc. Instead of conserving the available wealth, destruction of national wealth is tolerated and the Indian appears for begging loans in foreign countries. Instead of simple living and high thinking, the order of the day, is high living and silly thinking.

It is a fact that eternal bliss is possible only when all actions cease by the cessation of the subject-object relationship by experiencing the non-dual Self. But this is the highest and possible only for one in a million. This corresponds to the M. A. class lesson. To reach this stage, the Matriculation lesson of doing actions is very essential.

As long as man is alive, he cannot withdraw from action. It is obligatory for man that he must do actions. The actions of our previous lives or life, form the cause of this body and this life is its effect. Because of the organs of perception, we will receive stimuli from the outer world. Each man will interpret the stimuli as good or bad, joy or sorrow, pain or pleasure according to his predisposition. The rain is welcome to the farmer and unwelcome to the contractor whose building is half finished. So, the same rain gives joy to the farmer and sorrow to the contractor. A plate of cooked mutton is joy to the non-vegetarian and hatred to the vegetarian. Even in the same individual, the same thing gives different feelings as radio music gives extreme sorrow when his mother is on death bed, whereas normally he would have enjoyed it.

So the world is the same, the objects in the world are the same, the phenomena are the same, but the reaction of individuals towards the world are different. The joy or sorrow derived by different individuals from the same world are different. This capacity to enjoy the world or to curse it, depends upon the character of the individual which is determined by his predisposition. If the predisposition is bad, his character will be bad and he will suffer. These bad predispositions can be changed and then the individual will have a strong and good character and he will enjoy the world, and never find fault with the world. The world is going on quite all right from the beginning of time with perfect regularity and harmony.

Heredity plays very little in determining the character of the individual.

Actions are of three kinds, (1) reflex actions where the stimulus does not reach the intellect, (2) involuntary actions like breathing, blood circulation etc. (3) voluntary actions.

Man is responsible for all his voluntary actions where he is conscious of (1) doership (2) the result of action. WE MUST DO OUR ACTIONS WITHOUT THE SENSE OF DOERSHIP AND WITHOUT EXPECTING THE RESULT OF THE ACTION.

I might rapidly move my hand with no intention. That hand gives a slap on another man's face and he is injured. The recipient of my action suffers but I am not responsible for the action because I never wanted to give him a slap. Thus where there is no doership, the action is not binding. If we think that we are petty instruments in the hands of a bigger power, the reaction of our action will not bind us. I wave a stick, the stick hits someone and injures him, the *stick* is not responsible for the injury, but *I* am responsible. The action is not binding the stick. If we take the place of the stick and think that the wielder is a higher power, the action will not be binding on us. The thought that I am only an instrument makes me humble, modest. This is the purpose of all education. The more a man is educated, the more humble he must become. Isaac Newton said that he was only gathering small pebbles on the shore of the vast ocean of knowledge. Our youngsters after university education show a certain amount of pride, forgetting that passing the examination is only a feat of memory and not real wisdom.

The result of our action is not within our hands. **There is no freewill, but fate works.** The action, we must do to the best of our capacity. Not thinking about the result, increases our efficiency to work. In fact, some of the sensational inventions of science (X-ray, Penicillin etc.) were purely accidental and not the product of human wisdom.

Man must do his actions with as much detachment as the lotus leaf which can grow only in water and which

is surrounded by water yet which is not wetted by water. If man takes this attitude, he can escape from the temptations of the world.

Human beings all over the world are of two kinds, those with the highest possibility due to their superior evolution and those with a comparatively low possibility due to their inferior evolution. Two paths are prescribed for these two classes of men. The path of knowledge for the higher class and the path of action for the lower class. Both paths cannot be practised by the same individual at the same time. For the man of knowledge who knows (experiences) that he is the Self, there is no action and if he does action, it is only to set himself as a model for the welfare of the world. The man who is engaged in actions, sees duality and cannot have knowledge of the Self.

The ordinary man is only eligible to do actions. He should not be indolent and inactive. By doing actions (1) without desiring for the credit of his achievements and (2) without expecting the fruit of the action, man will progress and reach a stage when he can start travelling along the path of knowledge.

Doing our actions befitting each man's station in life, is the highest religion. The butcher must go on killing cows and calves. The barber must go on shaving. If a man gives up his duty, it is the greatest sin. Each man must encounter the situation which comes up while doing his duty and not run away from it. If the barber becomes a painter, society loses a good barber and gets a bad painter. 99.9% of us are in the lowest plane, though we are doctors, engineers, judges, administrators etc. Therefore we must all do action according to our station in life and all of us have to do SACRIFICE, CHARITY AND DISCIPLINING ourselves.

(1) **Sacrifice.** Doing something for the welfare of others without expecting anything for the doer is sacrifice. Every one is an unavoidable part in the cosmic scheme. (a) *Sacrifice for other men*, giving up a little of our comfort, like helping a stranger. (b) *Sacrifice for other living beings*. The totality of human beings must feed the totality of insects etc. which are responsible for pollination and production of food grains. If we cut away the forests, rains will be scanty or irregular. If we kill on a large scale certain animals which destroy injurious insects, the latter will thrive and we have to suffer the injury done to our crops. If we do not feed the insects, pestilence and epidemics will come and the insects will eat the human body. (c) We have to remember gratefully our father and forefathers who gave us this body. (d) We have to see that obstructions are not done to certain powers like wind, lightning etc. If several million gallons of water which should reach the sea are stopped in dams, still the sea will give water for evaporation into clouds, but depressions will happen producing cyclones etc. (e) Reading everyday scriptures and books of wisdom which indicate the Self must be done. This is only to remind us everyday of the Self.

(2) **Charity.** It is the obligatory duty of every man to do charity. Charity does not mean encouraging beggary. In fact, in a civilized society, there should be no beggar at all. Those, who have strayed into this profession or find it lucrative, must all be collected and put in a camp and given work or trained to do some skilled labour and they can be fed from the proceeds of the sale of their own produce like mats, baskets etc. Those who encourage beggary by giving small coins are wrong. Charity is not in terms of matter always. Why should we at all maintain a class of poor people? Visiting the sick, consoling the

forlorn, giving proper education to make men understand that the courage to live is superior to the courage to die are all charity. Treating an equal man with a feast or throwing a party with an ulterior motive, giving costly marriage presents, etc. are no charity. The needy man must be helped then and there. The undeserving man should not be given charity. The giver should not feel that he is giving charity. It should not be given as if from a superior to an inferior.

(3) **Discipline.** Discipline of the body, mind and intellect must be practised by all. Discipline is entirely different from austerity and penance. Discipline is to transact the business of life in the quickest possible time with maximum efficiency. It is the capacity to endure cheerfully the hardships and adversities of life. Success in life depends entirely on the discipline of the individual. Washing, bathing, eating, sleeping etc. must be done at the same time everyday. Discipline of the mind, in spite of the sense organs trying by force to draw it away, is harder and can be achieved only by steady practice for a long time.

When we are doing the action of sacrifice, charity and discipline without attachment and without expectation of the fruit, to the best of our ability, we will progressively purify our mind and eventually reach a stage when we are fit to follow the enquiry method to experience the Self.

The purpose of human life is to secure unbroken bliss by experiencing the Self, which can be done only by negating the three states of the mind and the three experiencers of the corresponding states, when we will experience that "I am the self". To make ourselves fit for this, facing the situation in life and performing sacrifice, charity and discipline in life are the only solution.

Thus, we have to develop fearless thinking in the minds of the youngsters of the world so that they will act fearlessly. To progress in any department of life, whether it be science, politics or spirituality, fearlessness is the first requisite. Fearlessness is not animal courage to beat ten men nor is it the foolish courage to jump before a running train. This fearlessness must develop out of our conviction of truth which is one and the same everywhere and at all times. Fear should not be allowed to develop in youngsters out of weakness. Ahimsa or non-violence must flow out of a courageous man ; not from a coward as the result of weakness. Evil must be put down then and there whether it be in the case of blood relations or the heroes of the nation. Quick action and mighty action only will succeed to bring this about. No one can satisfy the whole world. The story is told of a sage, who was found fault with, by passing girls, for enjoying the comfort of keeping his head over his hands while he was stretching himself on the ground ; when he removed the hands and kept his head on the bare ground also, the girls found fault with him. If we are convinced of the truth, say it, and say it loudly and act at once. This is the lesson that the youngsters of the world must be taught.

In the foregoing pages, the investigation of the truth by analysing the totality of human experience and the necessity of negating all falsehood has been described. This must be taught in every school and college all over the world. No doubt, teaching can be done without prejudice to any existing religion and the intelligent youngsters of the world will also understand it. But it is not possible for one in a million to practise. That is no reason why the aim of life should not be held high in the eyes of the world. To reach this stage, the majority have to do fearless action. The world is in the grip of opposing ideas and

isms and the upholders and custodians of these isms are unfortunately in the majority and most powerful. Those who are accepted as men of eminence in religion and philosophy and politics by the society of unthiking people, inspite of their verticality, will put up a stern fight using all their power and influence. Sanyasins are a very powerful class in India today, and one tenth of India's wealth is in their hands and priesthood today, are a very powerful class all over the world. Let us make up our mind when Sanyasins and priests come to our town, to speedily collect a little money and give them, so that they may quickly leave the town. Let us make it a point, if need be, to do this lesser evil, in the beginning for some time, to avoid the greater evil of our being taught untruth because a fertile mind with creative genius can make the truth appear as untruth, and make the untruth appear as the truth. Nevertheless, the younger generation in the interests of truth and happiness have to fight with greater vigour and restablish the truth again and be happy in the rediscovery of the SELF.

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